



How to eat *according* to the Sunnah



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah, The Most Gracious, The Most Merciful





Assalamu'alaikum wa rahmatullahi wa barakatuhu,

We pray that this message reaches you
in good health and imaan.

On behalf of our AMAU Academy team, we would like
to present to you these compiled notes that we have
prepared to make your journey with us a lot easier.

Our notes are compiled by the AMAU Admin team
and have not been comprehensively checked
by a teacher.

If you find any errors or corrections that need
to be made, kindly inform us via our email
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May Allah make our paths toward seeking
beneficial knowledge easy and kindle our hearts
with sincerity and gratefulness
towards Him.

Jazakumullahu Khayran



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Glossary



جل جلاله | Jalla Jalāluhu
Allah the Most Exalted



صلى الله عليه وسلم | Sallāllāhu Alayhi Wa Sallam
Peace and blessings of Allah be upon him



رضي الله عنه | RadiAllahu `anhu
May Allah be pleased with him



رضي الله عنها | RadiAllahu `anha
May Allah be pleased with him



رحمه الله | Rahimahullah
May Allah have mercy upon him

The Blessing of Food and Drink

Chapter One

“

THE HUMAN

CANNOT BE SUFFICED

WITHOUT FOOD & DRINK

”



Despite this, food and drink should not be looked at as a goal or objective, rather, they are a means for one to; preserve his health and please his Lord. There are some who see food as a goal and others who see it only to preserve their health.

A human will not eat less than twice or thrice a day. Therefore, it is important for an individual to know the manners and etiquettes of eating. Also, I have observed gross mistakes and large deficiencies in these manners.

Allāh’s blessings cannot be enumerated or counted. The greatest blessing is īmān and guidance. For how great are these as a blessing?! Every other blessing are below these.

1 Allāh ﷻ said:

﴿وَإِنْ تَعُدُّوا نِعْمَةَ اللَّهِ لَا تُحْصُوهَا﴾

“If you tried to count Allah’s blessings, you would never be able to number them.”

Ṣurah Al-Nahl: 18

From these blessings, is the blessing of eating and drinking. Allāh ﷻ placed an innate natural inclination for eating and drinking since birth.

As this is a blessing, it is from those affairs which we will be questioned about on the day of judgement.

2 Allāh ﷻ said:

﴿ثُمَّ لَتُسْأَلُنَّ يَوْمَئِذٍ عَنِ النَّعِيمِ﴾

“Then, on that Day, you will definitely be questioned about ‘your worldly’ pleasures.”

Ṣurah Al-Takāthur: 8

Makhūl ﷺ was asked about this statement of Allāh ﷻ, and he said:

“أَنَّهُ شَبَعَ الْبُطُونِ وَبَارِدُ الشَّرَابِ، وَظِلَالُ الْمَسَاكِينِ”

“It is the filling of the stomach, the cold drink and the shades of dwellings.”

Tafsīr al-Qurtubī

Imām al-Nawawī رحمته الله said:

”أَنَّ السُّؤَالَ هُنَا سُؤَالُ تَعْدَادِ النِّعَمِ وَإِعْلَامِ بِالْامْتِنَانِ بِهَا وَإِظْهَارِ الْكَرَامَةِ
بِاسْبَاغِهَا لِسُؤَالِ تَوْبِيخٍ وَتَقْرِيعٍ وَمُحَاسَبَةٍ وَاللَّهُ أَعْلَمُ”

“The questioning here is when Allāh mention and inform regarding the blessings He gave, through which He was generous. Not the questioning of rebuke, censure and accountability, and Allāh knows best.”¹

Al-Ta’ām is any nutritious ingestion; whether food or drink.

3 The evidence for this is the statement of Allāh ﷻ:

﴿فَمَنْ شَرِبَ مِنْهُ فَلَيْسَ مِنِّي وَمَنْ لَمْ يَطْعَمْهُ فَإِنَّهُ مِنِّي إِلَّا مَنِ اغْتَرَفَ غُرْفَةً بِيَدِهِ﴾

“So whoever drinks ‘his fill’ from it is not with me, and whoever does not ingest it—except a sip from the hollow of his hands—”

Ṣurah Al-Baqarah: 249

Al-Allāmah Muhammad Ibn Sālih al-‘Uthaymīn رحمته الله pointed this out in his explanation of Riyād al-Sālihīn.²

It was narrated on the authority of Abū Hurayrah رضي الله عنه:

”خَرَجَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ذَاتَ يَوْمٍ أَوْ لَيْلَةٍ فَإِذَا هُوَ بِأَبِي بَكْرٍ وَعُمَرَ فَقَالَ: مَا أَخْرَجَكُمَا مِنْ بُيُوتِكُمَا هَذِهِ السَّاعَةَ. قَالَا الْجُوعُ يَا رَسُولَ اللَّهِ. قَالَ: وَأَنَا وَالَّذِي نَفْسِي بِيَدِهِ لَأُخْرِجَنِي الَّذِي أَخْرَجَكُمَا قَوْمُوا. فَقَامُوا مَعَهُ فَأَتَى رَجُلًا مِنَ الْأَنْصَارِ فَإِذَا هُوَ لَيْسَ فِي بَيْتِهِ فَلَمَّا رَأَتْهُ الْمَرْأَةُ قَالَتْ مَرْحَبًا وَأَهْلًا. فَقَالَ لَهَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: أَيْنَ فُلَانٌ. قَالَتْ ذَهَبَ يَسْتَعْدِبُ لَنَا مِنَ الْمَاءِ. إِذْ جَاءَ الْأَنْصَارِيُّ فَنَظَرَ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَصَاحِبَيْهِ ثُمَّ قَالَ الْحَمْدُ لِلَّهِ مَا أَحَدٌ الْيَوْمَ أَكْرَمَ أَضْيَافًا مِنِّي - قَالَ - فَاَنْطَلَقَ فَجَاءَهُمْ بِعِدْقٍ فِيهِ بُسْرٌ وَتَمْرٌ وَرُطْبٌ فَقَالَ كُلُوا مِنْ هَذِهِ. وَأَخَذَ الْمُدِّيَةَ فَقَالَ لَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: إِيَّاكَ وَالْحُلُوبَ. فَذَبَحَ لَهُمْ فَأَكَلُوا مِنَ الشَّاةِ وَمِنْ ذَلِكَ الْعِدْقِ وَشَرَبُوا فَلَمَّا أَنْ شَبِعُوا وَرَوُوا قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لِأَبِي بَكْرٍ وَعُمَرَ: وَالَّذِي نَفْسِي بِيَدِهِ لَتُسْأَلَنَّ عَنْ هَذَا النَّعِيمِ يَوْمَ الْقِيَامَةِ أَخْرَجَكُمْ مِنْ بُيُوتِكُمُ الْجُوعُ ثُمَّ لَمْ تَرْجِعُوا حَتَّى أَصَابَكُمْ هَذَا النَّعِيمُ”

“Allah's Messenger (ﷺ) went out one day or one night, and there he found Abū Bakr and ‘Umar. He said: What has brought you out of your houses at this hour? They said: Allah's Messenger, it is hunger. Thereupon he said: By Him in Whose Hand is my life, what has brought you out has brought me out too; get up. They got up along with him and came to the house of an Ansārī, but he was not at home. When his wife saw him she said: Most welcome, and Allah's Messenger (ﷺ) said to her: Where is so and so? She said: He has gone to get some fresh water for us. When the Ansārī came and he saw Allah's Messenger (ﷺ) and his two Companions, he said: Praise be to Allah, no one has more honourable guests today than I. He then went out and brought them a bunch of ripe dates, dry dates and fresh dates, and said: Eat some of them. He then took hold of his long knife. Allah's Messenger (ﷺ) said to him: Beware of killing a milch animal. He slaughtered a sheep for them and after they had eaten of it and of the bunch and drank, and when they had taken their fill and had been fully satisfied with the drink, Allah's Messenger (ﷺ) said to Abū Bakr and ‘Umar: By Him in Whose Hand is my life, you will certainly be questioned about this bounty on the Day of judgment. Hunger brought you out of your house, then you did not return until this bounty came to you.”³

¹ Sharh Ṣaḥīḥ Muslim 13/214

² Sharh Riyād al-Sālihīn 2/4334

³ Ṣaḥīḥ Muslim 2038

“
FOOD AND DRINK
ARE FROM THE BLESSINGS
OF ALLAH UPON US.
 ”

Allāmah Ibn ‘Uthaymīn رحمته الله said:

"يجب علينا أن نعلم نعمة الله - عزّ وجل - علينا بالأكل والشرب في تيسيره وتسهيله، حتى وصل إلينا، وقد أشار الله - تعالى - إلى هذه النعم في سورة الواقعة..."

“It is obligatory upon us to know the blessings of Allāh upon us through the ease of eating and drinking and how it reached us. Allāh Indicates to this blessing in Sūrah al-Wāqi’ah...”

Sharh al-Mumtī’ ‘alā Zād al-Mustaqnī’ 12/356

Righteous Intention

Chapter Two

THE FIRST MANNER IS A GOOD INTENTION

It is upon every Muslim to have a good intention before eating or drinking. Do not take it just as a norm, rather, intend to gain strength for the obedience of Allāh, and preserving one's health.

It has been narrated on the authority of 'Umar Ibn al-Khattāb رضي الله عنه, that the Prophet ﷺ said:

إِمَّا الْأَعْمَالُ بِالنِّيَّةِ وَإِمَّا لِأَمْرٍ مَا نَوَى فَمَنْ كَانَتْ هِجْرَتُهُ إِلَى اللَّهِ
وَرَسُولِهِ فَهِجْرَتُهُ إِلَى اللَّهِ وَرَسُولِهِ وَمَنْ كَانَتْ هِجْرَتُهُ لِدُنْيَا يُصِيبُهَا أَوْ
”امْرَأَةٍ يَتَزَوَّجُهَا فَهِجْرَتُهُ إِلَى مَا هَاجَرَ إِلَيْهِ

**“Verily, actions are determined by intention.
A man will be rewarded only for what he intended.
The emigration of one who emigrates for the sake of Allah
and His Messenger (ﷺ) is for the sake of Allah and
His Messenger (ﷺ); and the emigration of one
who emigrates for gaining a worldly advantage
or for marrying a woman is for what
he has emigrated.”⁴**

Ibn Muflih رحمته الله said:

”وَيَنْوِي بِأَكْلِهِ وَشُرْبِهِ التَّقْوَى عَلَى التَّقْوَى وَطَاعَةَ الْمَوْلَى سُبْحَانَهُ وَتَعَالَى

**“One should intend, through their eating and drinking,
to gain strength for piety and obedience
towards the Lord”⁵**

⁴ Ṣaḥīḥ al-Bukhārī 1 and Ṣaḥīḥ Muslim 1907

⁵ Al-Ādāb al-Shar’iyyah 3/176

Consuming Halāl

Chapter Three

THE SECOND MANNER OF EATING & DRINKING IS TO BE DILIGENT IN CONSUMING THAT WHICH IS HALAL — AND AVOIDING THAT — WHICH IS HARAM

This is what differentiates a Muslim from the one who eats and drinks like the cattle. As the Muslim consumes only that which is Halāl from; food, drink, clothes, and residence. Due to this, Allāh ﷻ bestows upon this slave happiness in this life and the hereafter.

Allāh ﷻ said:

﴿يَا أَيُّهَا النَّاسُ كُلُوا مِمَّا فِي الْأَرْضِ حَلَالًا طَيِّبًا﴾

“O humanity! Eat from what is lawful and good on the earth”

Surah Al-Baqarah: 168

Ibn Kathīr رحمه الله said:

“أباح لهم أن يأكلوا مما في الأرض في حال كونه حلالا من الله طيبا ،
أي: مستطابا في نفسه غير ضار للأبدان ولا للعقول”

“It was permitted for them to eat from the earth as long as it is from Allāh; Halāl and pure i.e. pure in itself, not harmful for the body or mind.”

Tafsīr Ibn Kathīr

Therefore, that which we are prohibited from eating or drinking, is that which is harmful for us.

It has been narrated on the authority of Abū Hurayrah رضي الله عنه that the Prophet ﷺ said:

“أَيُّهَا النَّاسُ، إِنَّ اللَّهَ طَيِّبٌ لَا يَقْبَلُ إِلَّا طَيِّبًا، وَإِنَّ اللَّهَ أَمَرَ الْمُؤْمِنِينَ بِمَا أَمَرَ بِهِ الْمُرْسَلِينَ ، فَقَالَ: {يَا أَيُّهَا الرُّسُلُ كُلُوا مِنَ الطَّيِّبَاتِ وَاعْمَلُوا صَالِحًا ، إِنِّي بِمَا تَعْمَلُونَ عَلِيمٌ} وَقَالَ: {يَا أَيُّهَا الَّذِينَ آمَنُوا كُلُوا مِنْ طَيِّبَاتِ مَا رَزَقْنَاكُمْ} ثُمَّ ذَكَرَ الرَّجُلَ يُطِيلُ السَّفَرَ أَشْعَثَ أَغْبَرَ، يَمُدُّ يَدَيْهِ إِلَى السَّمَاءِ، يَا رَبِّ، يَا رَبِّ، وَمَطْعَمُهُ حَرَامٌ، وَمَشْرَبُهُ حَرَامٌ، وَمَلْبَسُهُ حَرَامٌ، وَغُذِيَ بِالْحَرَامِ، فَأَنَّى يُسْتَجَابُ لِذَلِكَ؟”

“O people, Allah is Pure and He therefore, accepts only that which is pure. And Allah commanded the believers as He commanded the Messengers by saying: O Messengers, eat of the good things, and do good deeds; verily I am aware of what you do. And He said: O those who believe, eat of the good things that We gave you. He then made a mention of a person who travels widely, his hair dishevelled and covered with dust. He lifts his hand towards the sky: O Lord, O Lord, whereas his diet is unlawful, his drink is unlawful, and his clothes are unlawful and his nourishment is unlawful. How can then his supplication be accepted?”

Ṣaḥīḥ Muslim 1015

Eating When Satiated

Chapter Four

THE THIRD MANNER IS THAT **ONE SHOULD NOT EAT** **WHEN SATIATED**

Rather, one should eat when hungry; as this is better for one’s health and religion.

The poet said:

ولا تكن آكلًا قوتاً على شبع ... فأصل كل داء من ذاك متصل

Do not be one who eats when satiated
...
for the essence of every disease is connected to that

THE DEFINITION OF **HUNGER**

- 01

A state in which if one was presented bread, they would consume it. If one is presented with bread and they request something else, then they are not truly hungry.
- 02

A state in which if one’s saliva would be spat on the earth, the flies would not reside on it, due to the absence of any food.

Ibn ‘Imād رحمته الله said:

في حد جوع الفتى قولان قيل بأن يشهى له الأكل مختلط لدى الاكل ... وقيل ان وقعت في الأرض ريقته ... شام الذباب وشد السير في عجل

Regarding the definition of a child’s hunger there are two views, it is said: one
...
would not request a variety of foods when eating
It is also said: if saliva would fall on the earth
...
the flies would not smell it and would take another route in haste

⁴ Ṣaḥīḥ al-Bukhārī 1 and Ṣaḥīḥ Muslim 1907

⁵ Al-Ādāb al-Shar’iyyah 3/176

Gold and Silver Utensils

Chapter Five

THE FOURTH MANNER IS THAT IT IS PROHIBITED TO EAT AND DRINK FROM UTENSILS OF GOLD & SILVER

The scholars have a unanimous agreement upon this issue.

It has been reported on the authority of Hudhayfah رضي الله عنه that the Prophet ﷺ said:

"لَا تَلْبَسُوا الْحَرِيرَ وَلَا الدِّبَاجَ ، وَلَا تَشْرَبُوا فِي آنِيَةِ الذَّهَبِ
وَالْفِضَّةِ، وَلَا تَأْكُلُوا فِي صَحَافِهَا ؛ فَإِنَّهَا لَهُمْ فِي الدُّنْيَا، وَلَنَا فِي الْآخِرَةِ"

**“Do not wear silk or Dibaja, and do not drink in silver or golden vessels,
and do not eat in plates of such metals, for such things are for
the disbelievers in this worldly life and for
us in the Hereafter.”**

Ṣaḥīḥ al-Bukhārī 5426 and Ṣaḥīḥ Muslim 2067

Also, the Prophet ﷺ said:

"الَّذِي يَشْرَبُ فِي آنِيَةِ الْفِضَّةِ إِمَّا يُجْرَجِرُ فِي بَطْنِهِ نَارَ جَهَنَّمَ"

**“He who drinks from the vessel of silver
kindles the Fire in his belly”**

Ṣaḥīḥ Muslim 2065

Al-Jarjara is the sound made in the camel’s throat. This is the sound of the fire burning in the belly.

Eating Together/ Blessing in Number

Chapter Six

“IT IS HIGHLY
RECOMMENDED TO
EAT TOGETHER.”

This is one of the sources of receiving blessings and a way to bring about love and compassion.

The companions of the Prophet ﷺ said:

01

"يا رسول الله، إنا نأكل ولا نشبع، قال: فلعلكم تفترقون؟ قالوا: نعم، قال: فاجتمعوا على طعامكم، واذكروا اسم الله، يبارك لكم فيه"

“O’ Messenger of Allah (ﷺ) we eat but we are not satisfied. He said: Perhaps you eat separately? They replied: Yes. He said: If you gather together to eat and mention Allah's name, you will be blessed in it.”

Sunan Abī Dāwūd 3764

Also, the Prophet ﷺ said:

02

"طعام الاثنين كافي الثلاثة، وطعام الثلاثة كافي الأربعة"

“The food of two persons suffices for three persons, and the food of three persons suffices for four persons.”

Ṣaḥīḥ al-Bukhārī 5100 and Ṣaḥīḥ Muslim 3950

This is the blessing of eating together.

The Prophet ﷺ said:

03

"طَعَامُ الْوَاحِدِ يَكْفِي الْاِثْنَيْنِ، وَطَعَامُ الْاِثْنَيْنِ يَكْفِي الْاَرْبَعَةَ، وَطَعَامُ الْاَرْبَعَةِ يَكْفِي الثَّمَانِيَةَ"

“The food of one person is enough for two, the food of two is enough for four, and the food of four is enough for eight”

Ṣaḥīḥ Muslim 2059

Ibn Hajar رحمه الله said:

04

"أَنَّ الْكِفَايَةَ تَنْشَأُ عَنْ بَرَكَةِ الْاجْتِمَاعِ وَأَنَّ الْجَمْعَ كُلَّمَا كَثُرَ زِدَادَتِ الْبَرَكََةُ"

“Sufficiency of food is a result of the blessing of [eating] together. Verily, every time the gathering increased, so too does the blessing”

Fath al-Bārī 9/535

Ibn Mundhir رحمته الله said:

05

"يُؤْخَذُ مِنْ حَدِيثِ أَبِي هُرَيْرَةَ اسْتِحْبَابُ الْاجْتِمَاعِ عَلَى الطَّعَامِ
وَأَنْ لَا يَأْكُلَ الْمَرْءُ وَحْدَهُ"

“What is extracted from the hadīth of Abī Hurayrah is the recommendation of eating together and one should not eat by themselves”

Fath al-Bārī 9/535

Ibn ‘Imād رحمته الله said:

يكفي وفي واحد يكفيه مع رجل

...

ففي الصحيح طعام اثنين اربعة

لا تغلق الباب وادعو دعوة الحججلا

...

واربع لثمان ان يضع اكلا

It has come in the Ṣaḥīḥ [that the] food of two for four

...

is sufficient, and of one is sufficient [to eat] with another

And of four can be eaten by eight

...

do not close the door, and call; the calling of the generous

Eat Before Prayer



Chapter Seven

One should give precedence to eating over praying; when the food has been served.

It has been narrated on the authority of Anas Ibn Mālik رضي الله عنه that the Prophet ﷺ said:

01

"إِذَا وُضِعَ عَشَاءُ أَحَدِكُمْ وَأُقِيمَتِ الصَّلَاةُ، فَأَبْدَوْا بِالْعَشَاءِ"

"If the dinner is served for anyone of you and the Iqama is pronounced, start with the dinner"

Ṣaḥīḥ al-Bukhārī and Ṣaḥīḥ Muslim

Also, it has been narrated on the authority of Ibn ‘Umar رضي الله عنه that the Prophet ﷺ said:

02

"إِذَا وُضِعَ عَشَاءُ أَحَدِكُمْ وَأُقِيمَتِ الصَّلَاةُ فَأَبْدَوْا بِالْعَشَاءِ، وَلَا يَعْجَلْ حَتَّى يَفْرُغَ مِنْهُ"

"If the dinner is served for any of you and the Iqama is pronounced, start with the dinner and don't be in haste till you finish it."

Ṣaḥīḥ al-Bukhārī and Ṣaḥīḥ Muslim

This applies for any meal which is served, the generality is shown by the following narration of ‘Ā’ishah رضي الله عنها that she heard the Prophet ﷺ say:

03

"لَا صَلَاةَ بِحَضْرَةِ الطَّعَامِ ، وَلَا هُوَ يُدَافِعُهُ الْأَخْبَثَانِ"

"Prayer should not be offered in presence of meals, nor at the moment when one is struggling with two evils [call of nature]"

Ṣaḥīḥ Muslim 912

Therefore, many scholars extracted that one should first eat, and then attend the prayer.

Some scholars stated that one should only eat as much as is required for the state of hunger to perish. However, Al-Nawawī refuted this and said:

04

"وَقَوْلُهُ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَلَا يَعْجَلَنَّ حَتَّى يَفْرُغَ مِنْهُ دَلِيلٌ عَلَى أَنَّهُ يَأْكُلُ حَاجَتَهُ مِنَ الْأَكْلِ بِكَمَالِهِ وَهَذَا هُوَ الصَّوَابُ وَأَمَّا مَا تَأَوَّلَهُ بَعْضُ أَصْحَابِنَا عَلَى أَنَّهُ يَأْكُلُ لِقَمًا يَكْسِرُ بِهَا شِدَّةَ الْجُوعِ فَلَيْسَ بِصَحِيحٍ وَهَذَا الْحَدِيثُ صَرِيحٌ فِي إِبْطَالِ"

"and his statement (ﷺ): and don't be in haste till you finish it, is an evidence that a person eats to suffice his hunger but eating everything, and this is what is correct. As for what has been mentioned by some of our companions; that one eats a few morsels to remove the severe hunger, then this is not correct. This narration is clear in debunking that."

Sharh Ṣaḥīḥ Muslim 5/46

Ibn Hajar رحمته الله said:

05

"أَنَّ الْعِلَّةَ فِي ذَلِكَ تَشَوُّفُ النَّفْسِ إِلَى الطَّعَامِ فَيَنْبَغِي أَنْ يُدَارَ الْحُكْمُ مَعَ عِلَّتِهِ وَجُودًا وَعَدَمًا وَلَا يَتَّقَدُّ بِكُلِّ وَلَا بَعْضٍ"

"The reason for this is that the soul is desiring the food. Therefore, it is necessary for the ruling to revolve around the reason; whether present or absent. It is not applied on all [people] nor some."

Sharh Ṣaḥīḥ Muslim 5/46

This is a strong view, as if the reason is present in some people, then it applies, however, if it is absent then this ruling will not apply.

Ibn ‘Imād رحمته الله said:

وقدم الاكل في وقت الصلاة على فعل الفرائض في الابكار والأصل

Prioritise eating at the time of the prayer
...
[which may be] obligatory; first and foremost

Washing the Hands

Chapter Eight

“

BEFORE EATING

ONE SHOULD

WASH THEIR HANDS.

”



‘Ā’ishah رضي الله عنها mentioned:

01

“أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ إِذَا أَرَادَ أَنْ يَنَامَ وَهُوَ جُنُبٌ يَتَوَضَّأُ
وُضُوءَهُ لِلصَّلَاةِ، وَإِذَا أَرَادَ أَنْ يَأْكُلَ أَوْ يَشْرَبَ غَسَلَ يَدَهُ، ثُمَّ أَكَلَ، وَشَرِبَ.”

“When Allāh’s Messenger (ﷺ) Wanted to sleep, whilst in a state of impurity, he would perform ablution, like the ablution for prayer. If he intended to eat or drink, he would wash his hands, then eat and drink.”

Musnad Ahmad

This demonstrates that one should wash their hands before they eat. This is not restricted to when the Prophet ﷺ was in a state of major impurity. However, it is emphasised more in that situation.

Ibn ‘Uthaymīn رحمته الله said:

02

“فَإِذَا كَانَ هُنَاكَ حَاجَةٌ فَاغْسِلْ يَدَيْكَ، وَمِنْ الْحَاجَةِ أَنْ تَكُونَ قَدْ لَمَسْتَ شَيْئًا تَتَلَوَّثُ بِهِ يَدُكَ، أَوْ كَثُرَ سَلَامُ النَّاسِ عَلَيْكَ، فَأَحْسَسْتَ بِرَائِحَةٍ كَرِيهَةٍ، فَهَذَا الْأَفْضَلُ أَنْ تَغْسَلَ يَدَيْكَ، وَإِلَّا فَلَا حَاجَةَ.”

“If there is a need for this, then wash your hands. A need may be; that you touched a thing which left a mark on your hand, or you have greeted many people, and you sense a bad smell. In this situation, it is best to wash your hands. If this is not the case, then there is no need [to wash].”

Sharh al-Mumtī’ ‘alā Zād al-Mustaqnī’ 12/368

Abū Hurayrah رضي الله عنه said:

03

“أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَكَلَ كَتِفَ شَاةٍ، فَمَضْمَضَ، وَغَسَلَ يَدَيْهِ، وَصَلَّى.”

“Verily, Allāh’s Messenger (ﷺ) ate the shoulder of a lamb, then rinsed, washed his hands and prayed.”

Sunan Ibn Mājah, authenticated by al-Albānī

Praising and Criticising Food

Chapter Nine

Another manner that one should adorn themselves with is to avoid criticising and faulting food.

It has been narrated on the authority of Abū Hurayrah رضي الله عنه :

01

"مَا عَابَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ طَعَامًا قَطُّ
كَانَ إِذَا اشْتَهَى شَيْئًا أَكَلَهُ وَإِنْ كَرِهَهُ تَرَكَهُ"

"The Messenger of Allah, peace and blessings be upon him, would never complain about food. If he liked something, he would eat it. If he disliked it, he would leave it."

Ṣaḥīḥ al-Bukhārī 3370 and Ṣaḥīḥ Muslim 2064

An-Nawawī (رحمته الله) said:

02

"وَعَيْبُ الطَّعَامِ كَقَوْلِهِ مَالِحٌ قَلِيلُ الْمِلْحِ حَامِضٌ رَقِيقٌ غَلِيظٌ غَيْرُ نَاضِجٍ وَنَحْوُ ذَلِكَ"

"Criticising food is like the statement: it is too salty, it does not have enough salt, bitter, soft, hard, uncooked and similar to this"

Ṣaḥīḥ al-Bukhārī and Ṣaḥīḥ Muslim

Ibn 'Uthaymīn (رحمته الله) said:

03

"والذي ينبغي للإنسان إذا قدم له الطعام أن يعرف قدر نعمة الله سبحانه وتعالى بتيسيره وأن يشكره على ذلك وألا يعيبه إن كان يشتهيهِ وطابت به نفسه فليأكله وإلا فلا يأكله ولا يتكلم فيه بقدر أو بعيب"

"What is required from the human when food is presented to them, is to acknowledge the blessing of Allāh (ﷻ) for its ease and thank Him for this. Do not fault it. If you like it then eat it, and if not then do not eat it, and do not mention regarding it a criticism or fault."

Sharh Riyād al-Sālihīn 4/199

From the guidance of the Prophet ﷺ is that he would never criticise food. However, it is also from his guidance to praise food – if it fascinated him.

It has been narrated on the authority of Jābir Ibn 'Abdillāh رضي الله عنه :

04

"أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ سَأَلَ أَهْلَهُ الْأُدْمَ ، فَقَالُوا: مَا عِنْدَنَا إِلَّا خَلٌّ . فَدَعَا بِهِ ، فَجَعَلَ يَأْكُلُ بِهِ وَيَقُولُ: نِعَمَ الْأُدْمُ الْخَلُّ ، نِعَمَ الْأُدْمُ الْخَلُّ"

"Allah's Apostle (ﷺ) asked his family for condiment. They said: We have nothing with us but vinegar. He asked for it, he began to eat it, and then said: Vinegar is a good condiment, vinegar is a good condiment."

Ṣaḥīḥ Muslim 2052

Ibn 'Uthaymīn رحمته الله said:

05

"وهذا أيضا من هدى النبي صلى الله عليه وسلم أنه إذا أعجبه الطعام أثنى عليه وكذلك مثلا لو أثنت على الخبر قلت نعم الخبز خبز فلان أو ما أشبه ذلك فهذا أيضا من سنة الرسول صلى الله عليه وسلم"

"This is also from the guidance of the Prophet (ﷺ). Indeed, when he would be fascinated by food he would praise it. Similarly, for example, if one was given bread, they can say, this is good bread, the bread [made by] so-and-so. Or what is similar this. This is also from the Sunnah of Allāh's Messenger (ﷺ)"

Sharh Riyād al-Sālihīn 4/201

What is the situation for the one who is criticising food from the angle of teaching?

This is permissible, to teach someone, and prevent them from frequently falling into this issue. However, one should do it in the best possible manner. One should not; rebuke, belittle and name-call. At times, sufficient for the cook, is to indicate to it, without going into details.

Mentioning the Name of Allāh

Chapter Ten

“It is obligatory to mention the Name of Allāh.”

It has been narrated on the authority of Hudhayfah رضي الله عنه:

"كُنَّا إِذَا حَضَرْنَا مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ طَعَامًا لَمْ نَضَعْ أَيْدِينَا، حَتَّى يَبْدَأَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَيَضَعَ يَدَهُ، وَإِنَّا حَضَرْنَا مَعَهُ مَرَّةً طَعَامًا، فَجَاءَتْ جَارِيَةٌ كَانَتْهَا تُدْفَعُ، فَذَهَبَتْ لِتَضَعَ يَدَهَا فِي الطَّعَامِ، فَأَخَذَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِيَدِهَا، ثُمَّ جَاءَ أَعْرَابِيٌّ كَأَنَّمَا يُدْفَعُ، فَأَخَذَ بِيَدِهِ، فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "إِنَّ الشَّيْطَانَ يَسْتَحِلُّ الطَّعَامَ أَنْ لَا يُذْكَرَ اسْمُ اللَّهِ عَلَيْهِ، وَإِنَّهُ جَاءَ بِهَذِهِ الْجَارِيَةِ لِيَسْتَحِلَّ بِهَا، فَأَخَذْتُ بِيَدِهَا، فَجَاءَ بِهَذَا الْأَعْرَابِيُّ لِيَسْتَحِلَّ بِهِ، فَأَخَذْتُ بِيَدِهِ، وَالَّذِي نَفْسِي بِيَدِهِ، إِنْ يَدُهُ فِي يَدِي مَعَ يَدِهَا"

“When we attended a dinner along with the Messenger of Allah (ﷺ) we did not lay our hands on the food until Allah's Messenger (ﷺ) had laid his hand and commenced eating. Once we went with him to a dinner when a girl came in rushing as if someone had been pursuing her. She was about to lay her hand on the food, when Allah's Messenger (ﷺ) Caught her hand. Then a desert Arab came there as if someone had been pursuing him. He [the Prophet] caught his hand; and then Allah's Messenger (ﷺ) said: Satan considers that food lawful on which Allah's name is not mentioned. He had brought this girl so that the food might be made lawful for him and I caught her hand. And he had brought a desert Arab so that [the food] might be lawful for him. So I caught his hand. By Him, in whose Hand is my life, it was [Satan's] hand that was in my hand along with her hand.”⁸

This narration shows that from good manners it to allow the eldest to eat first.

This was the etiquettes of the companions with the Prophet ﷺ, and it is the way of the Scholars with their teachers. Therefore, this is the mannerism that should be taught to children.

This narration also shows that one should not eat without mentioning the name of Allāh, because otherwise Shaytān will also be eating. This strengthens Shaytān, and allows him to continue exerting his efforts.

⁸ Ṣaḥīḥ Muslim 5378

The Right Hand

Chapter Eleven



It is obligatory to eat and drink with one's right hand and not the left hand.



It has been narrated on the authority of ‘Umar Ibn Abī Salamah رضي الله عنه that the Prophet ﷺ said:

"يَا غُلَامُ، سَمِّ اللَّهَ، وَكُلْ بِيَمِينِكَ، وَكُلْ مِمَّا يَلِيكَ"

“O boy! Mention the Name of Allāh and eat with your right hand, and eat from that which is near”

Ṣaḥīḥ al-Bukhārī 5376 and Ṣaḥīḥ Muslim 2022

In this narration, the Prophet ﷺ advised with three affairs:

1

To mention the name of Allāh.

2

To eat with the right hand.

3

To eat from that which is near. In this time, many people stretch out and take from that which is near others. The only time on is allowed to do that, is when there is a food there, which everyone is sharing, but there is none

It has been narrated on the authority of Jābir Ibn ‘Abdillāh رضي الله عنه that the Prophet ﷺ said:

"لَا تَأْكُلُوا بِالشَّمَالِ ؛ فَإِنَّ الشَّيْطَانَ يَأْكُلُ بِالشَّمَالِ"

“Do not eat with your left hand, because Satan eats and drinks with his left hand.”

Ṣaḥīḥ Muslim 2019

From this it is established that Shaytān has a left hand which he eats with.

It has been narrated from ‘Umar رضي الله عنه that the Prophet ﷺ said:

"إِذَا أَكَلَ أَحَدُكُمْ فَلْيَأْكُلْ بِيَمِينِهِ، وَإِذَا شَرِبَ فَلْيَشْرَبْ بِيَمِينِهِ ؛

فَإِنَّ الشَّيْطَانَ يَأْكُلُ بِشِمَالِهِ، وَيَشْرَبُ بِشِمَالِهِ"

“When any one of you eats, he should eat with his right hand, and when he drinks he should drink with his right hand, for the Satan eats with his left hand and drinks with his left hand.”

Ṣaḥīḥ Muslim 2020

Ibn al-Qayyim رحمته الله said:

"وَكَانَ يَأْمُرُ بِالْأَكْلِ بِالْيَمِينِ وَيَنْهَى عَنِ «الْأَكْلِ بِالشَّمَالِ» وَيَقُولُ («إِنَّ الشَّيْطَانَ يَأْكُلُ بِشِمَالِهِ، وَيَشْرَبُ بِشِمَالِهِ») وَمُقْتَضَى هَذَا تَحْرِيمُ الْأَكْلِ بِهَا، وَهُوَ الصَّحِيحُ فَإِنَّ الْأَكْلَ بِهَا، إِمَّا شَيْطَانٌ وَإِمَّا مُشَبَّهٌ بِهِ"

“He would command to eat with the right hand and prohibit eating with the left hand, and he said: the Satan eats with his left hand and drinks with his left hand. The reason for the prohibition of eating with the left – and this is correct – for the one eating with it is either shaytān or one imitating him”

Zād al-Mīʿād 2/369



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